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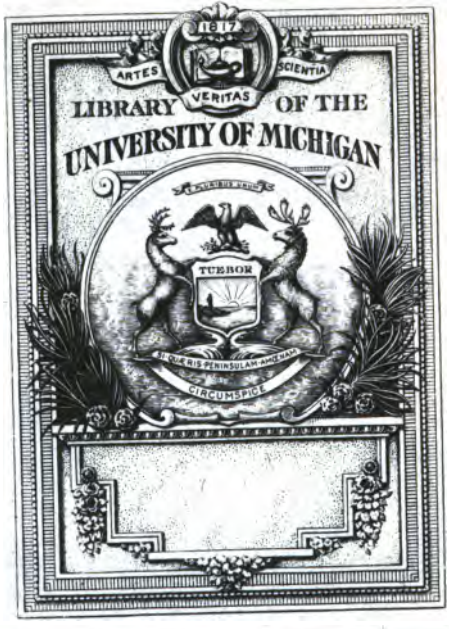

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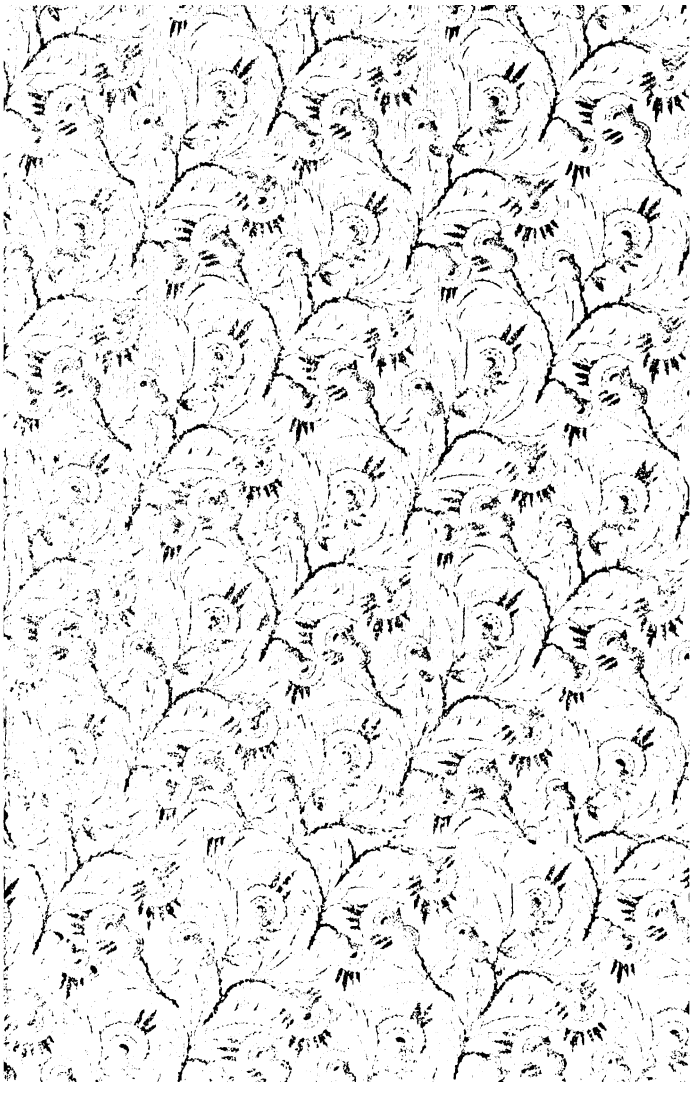

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The Master's Greatest Monosyllables.

The Master's Greatest Monosyllables:

"Come." "Go." "Do." "Lo."

And Introduction.

REV. WILLIAM P. PEARCE,
AUTHOR OF
"If and Why;" "Interesting Facts;" "Do I Believe in Dancing;" "The Tabernacle."

REV. NEVIN B. MATHES,
PASTOR OF
The Reformed Church, Goshen, Indiana.

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1900.
THE NEWS PRINTING COMPANY,
GOSHEN, IND.

I am alone in this place without a relative to cheer or help, except an invalid sister, who the doctor says is incurable. Her sufferings, like my own, are very great. At one time we did not see one another for six months, she being confined to her bed in one room and I in another. F. B. S.

© 9-14-09 J.A.

Nineteen years of pain and suffering which words are inadequate to express, yet I would not give up my faith in God, for health or the wealth of this world. "Yea though He slay me yet will I trust Him."

F. B. STEVENS.
Jackson, Michigan.

UNIV. OF MICH.

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Henry S. Curtis
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"I do not ask, O Lord. that life may be
A pleasant road;
I do not ask that Thou would'st take from me
Aught of its load.

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

Joy is like restless day; but peace divine
Like quiet night.
Lead me, O Lord, till perfect day shall shine,
Through peace to light."

INTRODUCTION.

MY personal relations with the author make the task of adding an introductory word to this little volume a pleasant one, for out of human relationship we often get our greatest inspiration to service. Its appearance as a contribution to the constantly increasing quantity of Christian literature needs no apology. For the high motive which led to its production, and the inspiring thoughts that constitute its contents commend it to all as an aid to devotional habit.

In introducing this book to the Christian public, a word should be added relative to its origin. The knowledge of the sufferings of one of God's children moved the author to write it as an appeal for the support of this afflicted brother. Thus it is sent forth on a mission of love. This invalid has suffered for nineteen years; during which time he has been afflicted with nearly every ill to which humanity is heir. For eight years he has been almost helpless, constantly lying in one position. He says that

at times his pain is so intense that "words are inadequate to express his sufferings." He is poor in this world's goods, but rich in faith and love for Jesus, which constitutes both a challenge to unbelief and a convincing argument for the reality of the gospel of Christ.

Here is a paragraph from one of his letters as a proof of this: "Praise God from whom all blessings flow. Am standing on His promises. 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' (Psalm 37:3). 'My eyes shall be on the faithful of the land that they may dwell with Me; he that walketh in a perfect way, he shall serve Me.' (Psalm 101:6). Amen. Lord Jesus, help me to be faithful."

This reference to his affliction leads to another thought. The presence of so much trial and suffering in the world is one of the mysteries of life. But faith detects in these ills a necessary ministry. As the pruning of the vine is necessary to fruit-bearing; as the grain must be threshed from the stalk before it is ready for use; as the attar of roses is produced only through the crushing of the flowers; as the grandeur and gracefulness of many trees do not appear until stripped of their foliage, so

the true strength, beauty and usefulness of character and life result only from the storms of trial and affliction. As the human hand produces the finest polish, so the hand of God fits us for the eternal mission. Whatever our lot be, let us be content, believing it will work out for us a more abundant salvation. Let us pray God's blessing upon this little book and especially upon him to whom it is dedicated.

Yours truly,

Irwin B. Mathes.

Monosyllables.

A MONOSYLLABLE is defined as "a word of only one syllable," yet that syllable may be so important as to render a sentence meaningless without it. Hinges are insignificant things compared to the door on which they are fastened, yet they are very significant when the door is needed for service. The rudder of a vessel is only a small part of a ship's equipment, yet it is the most important part when crossing the rough sea. It is the little sunbeams that paint the flowers, the little violets that smell so fragrant, the little seeds that fill the granary, the little figures that make the millions, the little letters that compose the alphabet, and the little words that beautify, strengthen, and energize the English language.

Should some one ask you to quote the greatest verse in the Bible, doubtless you would say John, 3:16. Yet out of the twenty-five words of this "Golden Text," twenty are monosyllablic, while the word "SO" is the pivot on

which every sentence is balanced. "God SO loved." It is that incomprehensible "SO," which as Charnock said: "All the angels in heaven cannot analyze," and which finite minds cannot conceive.

In this booklet four of the Master's greatest monosyllables are examined, for the purpose of inciting to deeper study in His sayings; truer obedience to His commands; greater fearlessness through His promises, and to the cultivation of the desire to be Christlike. Then, child of God, lift up thy voice and pray, for:—

—"A sober mind;
A self-renouncing will,
That tramples down, and casts behind,
The baits of pleasing ill.

A soul inured to pain,
To hardship, grief, and loss;
Bold to take up, firm to sustain,
The consecrated cross.

PRAY FOR

—A godly fear,
A quick discerning eye,
That looks to Christ when sin is near,
And sees the tempter fly.

A spirit still prepared,
And armed with jealous care;
Forever standing on its guard;
And watching unto prayer."

(CHARLES WESLEY.)

The Master's Greatest Monosyllables.

CHAPTER I.

The Monosyllable Come.

THERE are words of fewer letters, but none sweeter than this royal invitation. There is ample room for controversy over the monosyllable "if"; many things to be considered in the word "go"; not a few difficulties and responsibilities connected with the word "do": but there is no circumstance of life with a reason, why any one should spurn this solicitation: "COME."

In one of the rooms of London Tower, the royal plate is carefully guarded. Doubtless the most beautiful and interesting sight to the visitor is Victoria's crown. Made of pure gold it is brilliant with twenty-seven hundred diamonds, the principal one having been taken from older crowns. In the fore-part is a Maltese cross composed of seventy-five jewels and at its sum-

mit is another cross formed of a rose cut sapphire and four very fine brilliants. But the finest and largest is a ruby, given to the Black Prince in Spain in 1367 and worn by Henry V. in his helmet at the battle of Argincourt.

In the precious Word of God, there are whole chapters, whole verses and whole sentences which are rare brilliants, but none which sparkle more with the love of God; none which tell more the sympathy of Jesus; none which hold out more inducements to all Adam's posterity than this brilliant monosyllable "COME." It is an invitation of the Blessed One whom Caird characterizes as: "Intensely human, though so gloriously Divine." It's a come, not for introduction, but reception; not to give, but receive; not to be scolded, but blessed; not to visit, but sojourn; not to prepare for death, but for life. If then, thou art helpless and hopeless, surely thou cans't not refuse, nor dare reject the tender, royal invitation of Him who says:

"COME, for all else must fail and die;
Earth is no resting-place for thee;
To heaven direct thy weeping eye,
I am thy portion; COME TO ME."

The Come of Readiness.

USUALLY we are exhorted and expected to be ready, rather than informed something is ready for us. Motley in his Dutch Republic, tells us of Egmont the martyr, who, condemned to be beheaded, unfastened his collar on the way to the scaffold; and when they asked him why he did that, answered: "So they will not be detained in their work, I am ready."

Readiness is an evidence of preparation and consideration. The sailor is commanded to make ready the sails that the ship may put to sea; the fireman is exhorted to have engine, harness and horses in readiness in case of fire; the Christian is urged by the Master to be "ready, for in such an hour as ye think not, the Son of man cometh," (Matt., 24:44): while a delightful READINESS is associated with this invitation COME—a monosyllable used throughout the Bible, to denote "faith,"

"confidence," "the exercise of trust,"—a COME to a feast, where:—

—"food luxurious loads the board,
And at His table sits the Lord;
The wine how rich, the bread how sweet,
When Jesus deigns the guests to meet."

"COME, FOR ALL THINGS ARE NOW READY."—*Luke 14:17.*

When a person of rank in the East proposes to celebrate a feast in his house, two invitations are sent. The first is a day or two before the feast, in which the friends are informed that on such a day their presence is desired. When the feast is ready a messenger is again sent to inform the friends that all the preparations for the banquet are completed.

After this order Sir John Malcolm was once invited to dine with the eldest son of the Shah. The invitation was given two days before, and one of the attendants of the prince was dispatched at the hour appointed for the banquet to tell him that all things were ready. This being characteristic of Eastern manners, the Master resorts to the same method and phraseology: "COME, for all things are now ready."

What a feast! Grand, attractive, appetizing! For thousands of years the heavenly caterers were preparing it for starving humanity. At last when all was ready, the messenger John, announced that the Master Himself, would give the invitation, and in due time Isaiah has Him crying: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." (Isa., 55:1).

Does not such an invitation as this insure us against want? And not only us but everyone who will accept this kind offer? Partiality is unknown as a characteristic of Jesus. He "is no respecter of persons," (Acts, 10:39.) All are welcome because it is the feast of love. A loving mind conceived it and loving hands pre pared it.

When Cardinal Wolsey entertained the French ambassadors at Hampton Court, he selected an elite society. The banqueting hall was hung with silk and golden tapestry; the tables were laden with the richest meats and the costliest wines. Trumpeters announced that all was ready, and from lawn and field, parlor

and sitting-room, princes and princesses, officers and ambassadors filed into the dining-room to the accompaniment of music and the aroma of spices. But this feast of love Divine is for the king and peasant, saint and sinner, you and me, who may come and eat of that food of which Jesus said: "If any man shall eat of this bread he shall live forever;" (John 6:51) and drink of that beverage of which He said: "Whosoever drinketh of the water that I shall give him shall never thirst," (John 4:14.)

But you ask: "Is it possible that all can be seated at this feast of Jesus?" O yes, dear one. The banqueting hall is world wide; the tables are numberless; and the worth of the plate is invaluable. When King Darius fed fifteen thousand persons daily at his tables; and King Richard ten thousand; and Julius Ceasar two hundred and twenty thousand at twenty thousand tables at one time, they thought that wonderful. So it was, but when Jesus feeds all who come, it is most extraordinary.

But better than the ready-made banqueting room, more enticing than the prepared food, more beautiful than the designs, is the Host ready to receive us. Without Him there could

be no feast, no joy, no friendship, no distinction. It is the distinguishing character that gives tone to the banquet. At the banquet of Lucullus, Cicero was the main attraction. Philip the Conqueror, was the light of the Macedonian festival, but Jesus "is all and in all" (Col., 3:11) at this feast—the purest, the bravest, the noblest, the most beautiful, and the grandest attraction.

Timotheus in writing of Plato said: "That they who supped with him over night, found the pleasure and comfort thereof the next day." But they who feast with Jesus shall find pleasure forever. Will you not then accept this "COME OF READINESS" and "taste and see that the Lord is good," (Psalm 34:8) for having once tasted you will confess that all the joys of earth once thought sweet, are bitterness compared to this.

"There is no path to heavenly bliss,
To solid joy or lasting peace,
But Christ, th' appointed road:
O may we tread the sacred way,
By faith rejoice, and praise and pray,
Till we sit down with God."

The Come of Heaviness.

WEARY, burdened one, thou art not alone. There are few heads but ache, few hearts but pain, few souls but are laden with care, anxiety and burdens incident to their peculiar circumstances in life. But privilege sublime! Love unequaled! Invitation unsurpassed!

"Art thou weary, art thou languid,
Art thou sore distressed?
'COME TO ME,' saith One, and coming,
Be at rest."

When the great Corsican warrior was a prisoner on the Isle of St. Helena, walking out in the cool of the day with ladies of his staff, they passed into a narrow precipitous street, where they met some colored men heavily laden with burdens. The ladies desired the entire way, but Napoleon with a commanding wave of the hand, turned and said: "Respect the burdened, ladies;" himself giving way to the men. But One greater than Napoleon — a Conqueror of wind and wave, disease and death, exceeds this. His is not a show of

politeness or passing sympathy, but grace to help in time of need.

"COME UNTO ME ALL YE THAT LABOR, AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST."—*Matt. 11:28.*

It may be, dear one, that burdens many and heavy are a part of your daily experience. Domestic cares and responsibilities tire the frame, worry the brain and give a wrong conception of life. But Jesus requires "no qualification, no requisite, except this—that you are consciously weary and heavy laden, and that you want rest." If this be the case, this "COME OF HEAVINESS," like the lion slain by Sampson wherein bees once stored their honey, has a sweetness embodied in it—there is REST. Not that transitory kind which the native porter of India enjoys at the "Resting places"—which are stones set up along the highway, just high enough for the weary man to rest his burden; nor that rest derived from opiates in the relief of pain; but that precious, satisfying, John-like rest when he laid his head on the bosom of Jesus; that rest which is refreshing *in* trouble and which lifts one *from* trouble; that rest from sin and sorrow, which gives

us only a taste of that which "remaineth for the people of God," (Heb. 9:4) in that clime where frost shall never nip its flowers, nor cloud darken its sky, nor warlike clarion disturb its peace. That rest of which Horatius Bonar sang:

"I heard the voice of Jesus say,
'COME UNTO ME' and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.
I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting-place,
And He has made me glad."

Possibly lack of sufficient means or cruel poverty may be causing you mental and heart heaviness because of social isolation, or restriction in climbing the golden ladder of fame, fortune and your ideal of happiness. But this "COME OF HEAVINESS," has also the promise of a gift attached to it;—"I WILL GIVE."

When Porus, an Indian king, had been taken prisoner by Alexander the Great, and being conducted into the conqueror's presence, Alexander, struck by his martial appearance and magnanimity, asked him if there was any way in which he could serve him. Porus re-

plied; "By treating me as a king." Whereupon Alexander restored him to his throne. But when the poor, poverty-stricken saint accepts Christ's invitation, he is treated as a "joint heir" with Christ, (Rom. 8:17) and informed that all things are his, whether of "the world, or life, or death, or things present, or things to come." (1 Cor. 3:20,21) Surely then can he repeat

"If my immortal Saviour lives,
Then my immortal life is sure
His Word a firm foundation gives;
Here I may build and rest secure."

It may be that poor health, blighted hopes, or some dire bereavement, may be crushing you. It may have taken the color out of the sky, the sparkle out of the wave, the music out of the winds, the fragrance out of the flowers and the sweetness out of the fruit. But there is associated with this "COME OF HEAVINESS" sweet comfort and relief,—"COME UNTO ME." Not unto pope, prelate, or priest, but unto Me; Me, who said: "Blessed are they that mourn, for they shall be comforted; (Matt. 5:14.) Me, of whom Martha said to Mary: "The Master is come and calleth for thee; (John 11:28.) Me, of whom Esaias

wrote: "Himself took our infirmities, and bare our sicknesses." (Matt. 8:17.)

Were you privileged to visit the Episcopal church in Newport, Isle of Wight, you would see a beautiful monument erected by Queen Victoria. It is the statue of a young girl reclining on an open Bible. You could read on the marble page these words: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." This piece of art is to represent the princess Elizabeth. During the wars of the Commonwealth she was confined in the Carisbrooke Castle, and was found by the jailor lying dead on the floor, with her head on an open Bible, and her cheek on this particular verse: "COME UNTO ME." In her loneliness and heaviness of soul she found comfort in these words, and like an escaped bird whose pinions carry it onward and upward on the breeze of the morn, Elizabeth, with the assurance of this truth, escaped from the prison-pen of Carisbrooke to the Paradise of God. And when you feel lonely, weary, heavy-laden, do not pine, but with these words on your lips spread the pinions of faith and hope, singing;

"I've found a Friend; O such a Friend:
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which naught can sever;
For I am His, and He is mine
Forever, and forever."

The Come of Blessedness.

OF ABRAHAM we read that he was blessed "in all things." (Gen. 21:1.) But there is a special blessedness such as never was uttered to the noble patriarch—a blessedness superior to that received by Jacob when he wrestled with the angel, or that bestowed on the children when Jesus "took them up in His arms, laid His hands upon them and blessed them." (Mark 10:16.) It is a blessedness which is the epitome of all happiness, the culmination of a true life of service, the beginning of an eternity of distinction in glory, which will be conferred upon

> —"those who confessed,
> Loved and served the Lord below,
> He will say, 'COME YE BLESSED;'
> See the kingdom I bestow:
> You forever
> Shall My love and glory know."

"COME YE BLESSED OF MY FATHER, INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD."—*Matt. 25:34.*

The poet Coleridge, a little while before his death, enumerated in a letter to his godchild a few of the things which he considered

the greatest blessings. "On the evening of my departure," he wrote, "I declare to you that health is a great blessing; competence obtained by faithful industry, a great blessing: and a great blessing it is to have kind, faithful and loving friends and relatives; but the greatest blessing, as it is the most ennobling of all privileges, is to be indeed, a Christian."

Jesus taught this truth in His sermon on the Mount. He proclaimed in those nine Beatitudes a blessedness of full felicity to all His followers in their application to all the issues of life. And, as to that judgment morning, beckoning with His creative hand, and speaking with that life giving voice, He bestows an unequaled and unsurpassed benediction: "COME YE BLESSED OF MY FATHER."

Did you ever consider dear one what this "COME OF BLESSEDNESS" implies? It tells us of a precious relationship — "MY FATHER," which to us is made personal, when Jesus teaches us to pray: "Our Father;" (Matt. 6:9), so that when tempted to believe that He forgets or neglects us in our trials, we should remember the assertion of David: "Like as a

father pitieth his children, so the Lord pitieth them that fear Him." (Psalm 103:13.)

This "COME OF BLESSEDNESS" also implies inheritance. On this earth we seem to inherit all the ills caused by Adam's fall. It is "come ye poor," but then it will be "come ye rich." It is "come ye sad" then it will be "come ye happy." It is "come ye pilgrims," then it will be "come ye citizens." It is "come ye warriors," then it will be "come ye conquerers." It is "come ye mortals," then it will be "come ye immortals." It is "come ye sinners by the fall," then it will be "come ye saints by grace." It is "come and visit," then will it be "come and inherit."

In ordinary language this word "inheritance" does not mean something by purchase or merit, but the act of receiving an estate by relationship. And as Jesus calls us "children, then heirs; heirs of God, and joint heirs with Christ." (Rom. 8:17), we can well afford to be proud of our royal connection, dignified in our walk, careful in our conversation, ever waiting, ever watching for the return of Him, who, when He comes will conduct us into this inheritance that is "incorruptible, undefiled, and that fadeth

not away, reserved in heaven for you." (1 Pet. 1:4).

Are you living, waiting, watching for Him? It is only with prayer and watchfulness that there is that sublime peace and assured safety. When Antipater kept the watch, Alexander was said to be safe; and when we keep the watch, then are we safe, our souls being held fast in the everlasting arms.

A whit-haired physician, who has long waited and watched for the return of the Master, is numbered among the author's parishioners. In the course of my remarks to him on one of my visits, I said: "How old are you?" "Eighty-eight years," he answered. "You are a Christian, are you not?" "Yes sir," he replied, "and for over fifty years I have not retired until after the midnight hour, but prayerfully and patiently have waited for the coming Christ." Think of it! What a beautiful hope! What a glorious disposition! What an expectancy! Only to such can this inheritance mean much. How much does it mean to you?

This "COME OF BLESSEDNESS" also shows us what we shall inherit—a "kingdom prepared from the foundation of the earth."

Do you say you have little means or land that you can call your own and what land you have is under cultivation?. O magnificent utterance of Jesus—"A KINGDOM," in which every sound will be music, every breath fragrance, all sights glorious, and in which are

—"everlasting gardens,
Where angels walk and seraphs are the wardens;
Where every flower, brought safe through death's dark portal
Becomes immortal."

"A KINGDOM," where all the sacredness of a priest and all the dignities of a king shall be yours. A kingdom with all the "splendor of a throne without its cares; all the beauty of a diadem without the aches in the head that wears it; all the happiness ever dreamed of on earth, and none of the alloy that invariably mixes with the purest." A kingdom not of recent creation, or accidental invention, but prepared from that day when your Heavenly Father laid the foundations of this globe; a kingdom prepared for a prepared people—"prepared for you." Praise the Lord! He is worthy of it, and forever He shall have it.

"With that 'blessed hope,' before us,
Let no harp remain unstrung;
Let the mighty advent chorus
Onward roll from tongue to tongue:
Christ is coming!
Come, Lord Jesus, quickly come."

PRAYER AND PRAISE.

O Lamb of God! still keep me
  Near to Thy wounded side;
'Tis only there in safety
  And peace I can abide:
What foes and snares surround me,
  What doubts and fears within:
The grace that sought and found me,
  Alone can keep me clean.

'Tis only in Thee hiding
  I know my life secure—
Only in Thee abiding,
  The conflict can endure;
Thine arm the victory gaineth
  O'er every hateful foe;
Thy love my heart sustaineth
  In all its care and woe.

Soon shall my eyes behold Thee,
  With rapture, face to face.
One half has not been told me
  Of all Thy power and grace:
Thy beauty, Lord, and glory,
  The wonders of Thy love,
Shall be the endless story
  Of all the saints above.

—*James C. Deck.*

CHAPTER II.

The Monosyllable Go.

NO WORD is briefer in form yet broader in meaning than the word go. Back of it authority commands, in it locomotion controls, and before it distance and difficulties disappear. In this aggressive age man desires everything that has going force—clocks that go, bicycles that go and horses that go. So God wants a people that will do the same anywhere and everywhere; any time and all time to proclaim His love in giving His Son, and the love of that Son "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus 2:14.)

On one occasion the Duke of Wellington met a young clergyman, who, aware of the former residence of his Grace in the East, and of his familiarity with the ignorance and obstinancy of the Hindoos in support of their false religion, proposed the following question: "Does

not your Grace think it useless and extravagant to preach the gospel to the Hindoos?" The Duke immediately rejoined: "Look, sir, to your marching orders, GO!"

Such a word is imperative. It is not bound by latitude or longitude; it never questions the nobility or obscurity of persons; it hesitates not before palace or hut; cares neither for frowns nor favors, but where there is need, there the marching order "GO" is given.

It is "GO into the vineyard" to work (Matt. 20:4); a "GO out into the highways" for sinners (Luke 14:23); a "GO near" to speak to the convicted (Acts 8:29); a "GO and tell" the good news of a resurrected Christ (Matt. 28:-10); a "GO forward" to possess the world for Christ (Ex. 14:15); a "GO thou," thus making it personal and binding (Luke 9:60); and with these go's there is the sublime promise to encourage us: "My presence shall GO with thee." (Ex. 33:14.) Then fellow-worker GO with Jesus:—

"GO, where the sick recline,
Where mourning hearts deplore;
And, where the sons of sorrow pine,
Dispense your hallowed lore.

GO labor on, spend and be spent;
Thy joy to do the Father's will:
It is the way the Master went,
Should not the servant tread it still?"

The Go of Imitation.

IT IS Burke who speaks of imitation as the second passion, for by it "we learn everything; and what we learn thus, we acquire not only more effectively, but more pleasantly. This forms our manners, our opinions, our lives. It is one of the strongest links of society: it is a species of mutual compliance which all men yield to each other without constraint to themselves and which is extremely flattering to all." Not a person lives but has an ideal, the virtues or vices, looks and works of which are reproduced in his life.

On a road leading from Jerusalem to Jericho, a certain man was assaulted by highwaymen who robbed him of everything even to his raiment, leaving him half dead by the wayside. Some time after three persons at intervals passed that way. The first was a priest who cast a passing glance and then went over to the other side. The second was a Levite and he did the same. The third was a Samaritan, who, when he saw the bruised and bleeding stranger, went to him, bound up his wounds, poured in

oil and wine, seated him on his beast, took him to an inn and paid for his lodging; thus showing that spirit and exemplifying that quality of which Byron wrote:

"To rest the weary, and to soothe the sad,
Doth lesson happier men, and shames at least the bad."

Which of the three mentioned above, asks Jesus, "was neighbor unto him that fell among thieves?" (Luke 10:36.) In a moment you answer: "The Samaritan." Jesus acknowledged this and in so doing said:

"GO AND DO THOU LIKEWISE."—*Luke 10:37.*

For once we have two of the Master's most important monosyllables in one sentence, GO and DO. Each necessary, but united, effectual. There are so many of God's precious ones who would not trouble us with their trials to whom we must be Samaritans. There are tears to wipe away, wounds to heal, broken hearts to bind, the hand of oppression to be lifted and our Master says: "GO and DO," "uniting all, brightening all, smoothing asperities, harmonizing discords, pouring the healing balm into all the rankling sores of life." For

"Down in the human heart
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more."

It was a beautiful tribute paid to Sir Bartle Frere by his wife. Going to the railway depot at one time to meet her husband, she took with her a servant who had never seen him. "You must go and look for Sir Bartle," she said. "But," answered the servant, "how shall I know him." "O," said his wife, "look for a tall gentleman helping somebody." The description was sufficient for the servant. He went and found Sir Bartle Frere helping an old lady. The lesson is so apt. Let priests and Levites pass by on the other side, but let us seek out the needy. Let us be distinguished, not by what we say or wear, but by what we do to others.

GO THOU—how personal! That's just what the Master did, and He would not ask us to go where He would not go, or do anything He would not do. He has ordained us to go to special places, to special persons, to do special work; and dare we falter? Dare we refuse? Nay Master, nay, for in Thy service

pain brings pleasure; hardships, joy; and errands, sweetness, such as heaven alone can impart.

GO THOU—this suggests responsibility. When asked what was the greatest thing in a person's life, Daniel Webster said: "Personal responsibility." Life should be, not only a pleasing pastime, but a benefit to others.

Mrs. Julia Howe once invited Charles Sumner to come to her home to meet a distinguished friend. Mr. Sumner declined and in so doing said: "I have got to that period where I have lost all interest in individuals." "Why, Charles," was the reply of Mrs. Howe, "God has not gotten so far as that." And if God has not, and Christ has not, do you think we should? Nay, disciple of Jesus, nay. But, Samaritan-like, we should rescue the perishing, alleviate the suffering,

"—Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus, the Mighty to save."

GO THOU AND DO. Such is beneficial to the one rendering the service, and to the one to whom the service is rendered. Nothing

is more conducive to one's happiness than running errands for Jesus. It costs but little to the goer and doer, but to the beneficiary its worth is inestimable.

Phillips Brooks cared for a babe in a humble cottage while the mother took a needed afternoon's vacation in the park. Gladstone was once found reading the Bible to a dying boy in an attic in London. Elliott, when on his deathbed, taught an Indian child the alphabet. A poor Scotch woman in Glasgow was noticed picking up something from the street and putting it in her apron. A policeman accosted her and in a threatening manner demanded that she should show him what she had in her apron. The trembling woman complied by revealing some pieces of broken glass, which she had carefully gathered. "I thought I would take them out of the way of the bairns' feet," she said, pointing to some poor clad children who were running barefoot at play. Upon such acts heaven smiled whereof the recording angel made a minute in the Master's ledger—for they were acts of love.

"GO AND DO THOU LIKEWISE," our Master says. Visit the poor, nurse the sick,

comfort the bereaved, assist the needy, counsel the erring and encourage the faint-hearted. Ask for

> "—a faithful heart,
> Likeness to Thee,
> That each departing day
> Henceforth may see;
> Some work of love begun,
> Some deed of kindness done,
> Some wanderer sought and won,
> Something for Thee."

The Go of Ministration.

IT IS not simply the going, where one goes, or to whom one goes, that distinguishes an individual, so much as the aim in view. There is a vast difference between enlistment for remuneration and enlistment for the defense of one's country. There is no comparison between compulsory going as the slave on the plantation goes to work, and the going of love as the devoted servant for his master. Hundreds visited prisons long before Howard, but he went for their betterment and the alleviation of suffering. Men and women have gone into the slums of the city and the dark regions of benighted lands to ply their trade, but many a Harlan Page, a Jerry McAuley, a Mrs. Booth, a William Carey and an Adoniram Judson has gone to the lowest and dirtiest of homes in the city, and the most unhealthy and unsafe parts of the world to proclaim the love of Jesus.

There is no end of attending social gatherings on the part of God's dear ones, but as Dr. Gordon said: "The first and principal business

of a disciple of Christ is to give the gospel to those who have it not." But how many of our neighbors, our associates, our employers and employees have it, think ye? Shall our calls, our visits be meaningless or shall they prove a blessing? Shall we be content to be ministered unto or rather declare—

"Forth in Thy name, O Lord, I go,
My daily labor to pursue.
Thee, only Thee, resolved to know,
In all I think, or speak, or do?"

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."—*Mark 16:15.*

GO! But where? The command says into all the world. It is impossible for anyone to visit every land and city, but it is possible to aid others in so doing and also to be teachers and preachers in the little world we call our own. Our circle of influence and association may be small, but there is no reason, why all within it should not hear the blessed news of the gospel, and by our daily lives read it, being "living epistles." (2 Cor. 3:2.)

This world has been likened to a labyrinth, a stormy sea, and Buckingham says it's a—

"—wood, in which all lose their way,
Though by a different path each goes astray."

This being true, our duty is to rescue such. It's a GO to seek; a GO to find; a GO to bring back to Jesus and in so doing peace shall be imparted to our hearts and joy to heaven. (Luke 15:17.)

GO! For what purpose? To preach the gospel. Blessed privilege that you and I are considered worthy to hold such a position, in which we can tell of a Savior's—

"—unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death."

Not a day passes but opportunities present themselves in which we can comfort, enlighten and aid others to know Jesus, whom to know rightly is "life eternal." Alas, so many trifle with this commission. Do you?

In that book, "Letters from Hell," there is a picture of Pilate stooping by what seems to be a running stream, and washing his hands through what seems to be an age of time, when some one touches him on the shoulder and says: "Pilate, what are you doing?" Turning

to answer the question, he lifts his hands, which are red as blood can make them, and cries: "Will they never be clean?" No, never. Neither will ours if we fail to "warn the wicked from his wicked ways," and should he die in his sins, God says, "his blood will He require at our hand." (Ezek, 3:18.)

GO! Why? One of the first principles of loyalty is obedience. There should be no questioning, no proffering of personal opinions, but we servants of Jesus should be like the soldiers of Napoleon, who standing before the snow-clad Alps, stepped forward as their leader cried: "En avant"—forward. Like the "immortal six hundred" of whom the poet wrote:

"Ours not to reason why
Ours not to make reply,
Ours but to do or die."

GO! When? The question of time is important to consider. Procrastination is as great a thief among God's people in carrying the Gospel, as it is among sinners in accepting it. It is an awful indictment, but it is true. Some years ago a little boy was found asleep on the grave of his mother. He had been left there when her remains had been committed to

the dust, and lying down had cried himself to sleep. Before she died, the poor woman told him that Jesus would send some one to care for him. Early in the morning a Christian gentleman was passing through the cemetery and seeing the little fellow on his mother's grave, picked him up and asked what he was doing there. The boy said: "Papa is dead and mamma said when she was dying that Jesus would send some one to take care of me, and nobody has come." The gentleman said: "I think Jesus has sent me to take care of you." The little boy looked up and answered: "I am so glad you have come, but you have been so long in coming."

Do you think, dear Christian, any disconsolate one, any poor sinner living near you is waiting for you to come to him? Don't you think if you were to go, the first expression would be: "I'm so glad you've come, but you have been long in coming." GO then and tell such that in Jesus—

"—pardon, life and joy divine
In rich profusion flow
For guilty rebels, lost in sin,
And doomed to endless woe."

The Go of Co-operation.

POSSIBLY there is no monosyllable which has a clearer ring to it than the word "GO." It is suggestive of promptness, quickness, progress. It may be associated with loneliness, danger, death. Ridicule may lie in its path as it did for the early followers of the Master. Opposition may erect barriers as it has through prelates and prejudiced people. Persecution may light its Smithfield fires as it did for Anne Askew. Filthy dungeons may be established along its route as they were for a John Bunyan or an Adoniram Judson. Dangers may lurk on either side as the lion which leaped upon David Livingstone, but like the drummer boy once told by Napoleon in one of his battles to beat a retreat, answered: "I cannot beat a retreat, Desiax never taught me that, but I can beat a charge;" and like Edmund Burke who said to the electors of Bristol: "Applaud us when we run; console us when we fall; cheer us when we recover; but let us pass on—for God's sake, let us pass on!" So let us—the Master's disciples, not stand still, not

retrograde, but pass on remembering that He, who

"—goeth forth with weeping,
Bearing precious seed in love,
Never tiring, never sleeping,
Findeth mercy from above.

THEN

Sow thy seed, be never weary,
Let no fears thy soul annoy,
Be the prospect ne'er so dreary,
Thou shalt reap the fruit of joy."

"LET US GO."—*John 14:31.*

In this going the sweet thought is, we do not go alone. When the Master gave the great commission He said: "GO YE." When he sent the seventy forth it was two by two, but here He says: "Let US go." You and me. Precious utterance—He and I. Just as father used to take our hand when children, aiding us over the hills or through the woods, ever and anon interesting us by chats about surrounding scenery; so Jesus, our Guide and Entertainer takes us by the hand as we go to the store, the office, the shop, the home of the needy, the room of the afflicted, the church of worship, or

"—mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea—
Still 'tis His hand that leadeth me."

There is a fairy tale borrowed from the Japanese and used by Dr. Griffis, of a beautiful gem which was purchased at great expense and brought amid great peril from India, to satisfy the yearnings of a homesick princess, who came to the Mikado's land as a bride. This unique gem was a flawless crystal sphere, which, turned in any way, showed the image of Buddha, ever serene and benignant. Lost and regained, submerged in the sea but dived for and won, by dragons sought and from dragons rescued, it proved to be, wherever kept, a perpetual blessing. So with Jesus. Unlike the fairy tale, past and present experience teaches that He is a perpetual blessing to those who associate with Him. With Him timidity gives place to boldness, weakness to strength, doubt to confidence, the dungeon becomes a palace, poverty is converted into riches, sighs are transposed into songs, tears into jewels, the lonely surroundings into a Paradise and the most menial service into the most delightful employment.

"LET US GO." US. You, brother and sister. US. Jesus, you and I. US, that is a word which indicates plurality, unity, and

fraternity. If the veterans of the civil war count it an honor to have marched to battle under Grant or to have a recollection of hours spent with Lincoln, how much more the honor of walking, talking, working with Jesus. Is not that more blessed? More exalting? Do you take Jesus wherever you go? If you do it is a highway to Emmaus, a continual upper-room of blessedness, a feast on the banks of Genesareth; but if you do not it is like the cold open court where Peter stood before the brazier when he denied his Lord.

Somewhere in Scotland there runs a little stream which is mild and gentle enough in mid-summer, but when the heavy rains come it is turned into a raging torrent. Across this stream is an arched foot-bridge, and into the keystone of the arch are cut three words: "God and us." The story runs that a little girl in danger of drowning while crossing the stream, promised God if He would spare her life, that sometime she would erect a bridge. She crossed in safety and forgot not her promise. Though poor, she saved the money, built the bridge, and in the words, "God and us," showed that it was done by God's help.

Is not this the central truth in our efforts to do good? "Jesus and us." Every day He wants us to go with Him for some purpose. It is "Let US go." Precious privilege! It will pay in the conversation by the way, pay in the smiles He will give us, and pay in the sights He will show us. O yes, longing heart, let us accompany Him. Are we ashamed of His association—of Him who has the sweetest face, the kindest voice, the gentlest spirit, the tenderest heart, the purest nature, the most self-denying character in blessing those who accompany Him? Rather will we associate with Him in the chamber of sickness, plead for Him in the room of evil, seek with Him the lost ones; aid for Him those in distress until eventually we shall "reign with Him in glory," (Rev. 20:4.)

Cheer up then ye disciples of the Master, remembering that to be with Him is to have Him with us.

"—always with us;
Words of cheer and words of love:
Thus the risen Saviour whispers,
From His dwelling-place above.

With us when we toil in sadness,
Sowing much and reaping none;
Telling us that in the future
Golden harvests shall be won.

With us in the lonely valley,
When we cross the chilling stream;
Lighting up the steps to glory
With salvation's radiant beam."

BLESSED DAY.

"O blessed day when I am free,
From sickness, sin and sorrow.
And know through all eternity
There's not one care to harrow;
My life has been a weary one
In racing to the goal,
But I must wait 'till Jesus comes
To free my longing soul.

Then help me, Father thus to wait
With patience Thine own will,
Knowing, that though it seemeth late
Thy word-Thou wilt fulfill.
Yes, loving Savior, I will trust Thee
Tho' trials are so hard to bear;
Thou hast promised to be with me
If I seek with earnest prayer.

O, that life with Thee forever,
Midst eternal joy and bliss,
Grant, dear Master, I may never
Give Thee any traitor's kiss.
Let Thy presence, Lord, go with me
All through life and in death's vale,
Then shall praise be offered to Thee
With the saints, as ages roll."

—*F. B. Stevens.*

"Lead us, heavenly Father, lead us
O'er the world's tempestuous sea;
Guard us, guide us, keep us, feed us,
For we have no help but Thee:
Yet possessing
Every blessing
If our God our Father be."

CHAPTER III.

The Monosyllable Do.

THIS is an excellent and important word, which is the secret of many a successful Christian life. It is not the knowing what to do but the doing; not the wishing and hoping but the application of heart, brains and hands to do with one's might what "he findeth to do." (Eccl. 9:10.)

The Christlike life is that of doing. Not a day should pass but what the prayerful question should be asked of the Lord: "What wilt Thou have me to DO." (Acts 9:6); and though it be the most menial or the most exalted service, "whatsoever ye do, do all to the glory of God," (1 Cor. 10:31) and in the name and for the sake of our adorable Lord and Master—Jesus Christ.

In a historical sketch of Robert Bruce, king of Scotland, occurs this paragraph: "King Robert was now alone, and he left the cottage very sorrowful for the death of his foster-brother, and took himself in the direction toward

where he had directed his men to assemble after their dispersion. It was now near night, and, the place of meeting being a farm house, he went boldly into it, where he found the mistress, an old true-hearted Scotch-woman, sitting alone. Upon seeing a stranger enter she asked him who and what he was. The king answered that he was a traveler, who was journeying through the country. "All travelers," said the good woman, "are welcome here for the sake of one." "And who is that one," asked the king, "for whose sake you make all travelers welcome?" "It is our lawful King Robert the Bruce," answered the mistress, "who is the rightful lord of this country, and although he is now pursued and hunted after with hounds and horns, I hope to live to see him king over all Scotland."

With like spirit let us do for His sake whatsoever our hands find to DO. Let us not select the work or undertake great things, for "life," as Dr. Johnson said, "is made up of little things. True greatness consists in being great in little things." O saint of God

"—there is much of labour
On the earth, and years are few;

There is more of work around us
Than our feeble hands can do.
Ever dreaming, ever planning,
Quick the idle moments run;
Death too oft but comes to find us
With our labours scarce begun.
Seize we then, the mighty present—
Let our deeds the future tell;
Let us, though we do but little,
DO IT WELL."

The Do of Practicability.

LIFE should be as the Life-Giver designed—one of cheerful service. Doubtless Burns' caustic remark of "man's inhumanity to man, makes countless thousands mourn," is true in a great degree today, all because the true principle of man's relation to man is misunderstood, or if understood is sadly perverted.

With the spirit of Jesus in the heart there will be little selfishness in the life. Selfishness and Christ-likeness are as unlike as light and darkness, yet every person is controlled by one or the other. Selfishness has sight but it looks inward, the Christ-likeness outward. Selfishness has feeling but it is for personal gratification, the Christ-likeness is to gratify others. Selfishness has a voice but it sings its own praise, the Christ-likeness sings the praise of "Him who loved us and gave Himself for us." (Gal 2:20.) Selfishness has ambition, but it is for its own exaltation and salvation; the Christ-likeness to "spend and be spent." (2 Cor. 12:15.) Selfishness resents an injury, the Christ-likeness forgives. Selfishness should

be destroyed, the Christ-likeness should always be employed. So anxious soul, ask

"—for pardon, ask for joy,
Sweet fear and sober liberty,
And a loving heart without alloy,
That only longs to be like Thee."

"AND AS YE WOULD THAT MEN SHOUD DO TO YOU, DO YE ALSO TO THEM LIKEWISE."—*Luke 6:31.*

What good advice! Is it any wonder it is called the "golden rule?" To carry out such a principle would revolutionize the world as no statesman e'er conceived in dreams. Then all social evils would forever disappear; then human life would wear another aspect from that which now saddens and shames us; for the golden rule, enacted in the lives of men, would soon inaugurate the golden age—the glad millennium.

Emperor Alexander Severus, being so charmed by the excellence of this utterance, it is said, he obliged a crier to repeat it whenever he had occasion to punish any person; and caused it to be inscribed in the most noted parts of his palace and on many of the public buildings, and though a heathen, he had so much regard for our Master—The Author, that he de-

sired to have Him enrolled among the deities. Would to God that each one of us might be as interested in this rule, so that we would memorize it, carefully consider it, repeat it often and for Jesus sake, always and everywhere put it in practice, for it is a just and invaluable precept.

Let me entreat you, dear reader, to make these words your motto in the performance of each and every duty. They will bring sunshine into your soul, peace into your mind and sweetness into your life. It is not "do unto others as they do unto you," though this seems to be the spirit of the Adamic nature; but "DO as ye would they should DO unto you." Would you be forgiven for some unkind word, or an unkind act? Forgive others. Would you like a hearty handshake and a pleasant smile instead of the cold shoulder and scowl of an acquaintance? Give the same. Would you like a "God bless you;" a "come in;" a cup of water when far from home? Then shun not the stranger at your gate.

Would you be glad for assistance in sickness or in trouble? Search out others in like condition. Would you like a little consideration from your employer in lighter work, or

fewer hours, or more wages? Consider those who work for you. Would you demand full weight, true measure, proper quality for your money? Then deal accordingly with those who buy of you. Yea, should others refuse forgiveness, render no assistance, show no fellowship, give no consideration, DO unto such, not as they do, but as you would they should do unto you. That's the teaching of the Master. Will you thus comply?

This Divine precept should be carried out because it is right. It will injure no one, but bless every one. It should be obeyed because Christlike. Of Him it is written: "Who went about doing good." (Acts 10:38.) His very life with its numerous exhibitions of love and forgiveness is "a perfect comment on these words." It should be adhered to for Christ so ordered.

" 'Thus spake Pythagoras'—his scholars said;
And all his laws they constantly obey'd.
'Thus saith the Lord'—should Christ's disciples say,
And, out of love, His better laws obey."

Shall we do this? Doth not our hearts say: "Yes Lord. Though it might seem hard, the distance long, the outcome doubtful, yet be-

cause Thou hast solicited, Thou shalt be obeyed, well knowing that somehow, sometime Thy ends shall be achieved."

A Persian legend tells of a king who needed a faithful servant, and two men were candidates for the office. He took both at fixed wages, and his order was to fill a basket with water from a neighboring well, saying that he would come in the evening to see the work. After putting in one or two bucketfuls, one of the men said: "What is the good of doing all this useless work? As soon as we put the water in one side it runs out the other." The other man answered: "But we have our day's wages, haven't we? The use of the work is the master's business, not ours." The former threw down his bucket and went away. The latter continued until he had exhausted the well. Looking down into it he saw something shining and he managed to get up a diamond. "Now I see the use of pouring water into a basket," he exclaimed. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. Our work was not useless." How true with this DO of practicability. What might seem useless to us is bet-

ter understood by the Master, "Whose ways are higher than our ways; whose thoughts than our thoughts." (Isa. 55:9.) Our part is the doing, His part is the blessing.

"Lend, a helping hand my brother,
Sister, cheer the saddened one.
Earth is full of sorrow's children,
God has plenty to be done.
He has placed you here for something;
Some great purpose to be wrought;
See thou dost not lose thy crowning,
When rewards cannot be bought."

The Do of Integrity.

SAID Phillips Brooks: "Do something with your religion, and your religion will not die." Yes, it is the doing that tells. There are many loud-mouthed Falstaffs, but it is the Hotspurs on the field of battle that decide the contest. The followers of the Master are not weighed in the balance of people's estimation by what they say in meeting, but by what they DO in daily life. To do one's religion is a stronger evidence of the indwelling of the Holy Spirit—a greater recommendation of the Christian Leader than any utterance of the lip or subscription by the pen.

When the rich Count Zinzendorf stood in the famous picture gallery at Dusseldorf, his eye fell upon a beautiful painting of the Son of Man, with bleeding hands and side, in all the agony of His sacrifice—crowned with thorns. And written upon the picture was the inscription: "All this I did for thee; what doest thou for Me?" The rich nobleman stood transfixed. He saw the littleness and baseness of a selfish life, as contrasted with the immeasurable great-

ness of the Divine love; and from that picture-gallery he went out to a life of burning zeal and sublime heroism to DO. Upon the altar he laid his wealth, his talents, his person and like the disciples of old, went forth to do and others to teach this important truth:

"WHOSOEVER SHALL DO AND TEACH THEM (THE COMMANDMENTS) THE SAME SHALL BE CALLED GREAT IN THE KINGDOM OF HEAVEN."—*Matt. 5:19.*

DO THE COMMANDMENTS. Think of this, thou servant of Christ, it is DO. Not read or memorize, but DO. Too many of us are like the pirate Shakespeare mentions who went to sea with the ten commandments, but took care to erase one—the ninth—out of the Table.

Certain ambassadors, being desirous of making some changes in the Lacedemonian laws, came to Pericles, who told them that it was against the law to take down any of the tablets upon which a decree of the people was written. One of the ambassadors said there was no reason for taking them down, but "he could turn the other side outward—and there was no law against that." How sad the fact that many professed followers of the Master do not deny the ten tables, yet for per-

sonal convenience cover them up. Would to God that this monosyllable DO could be burned into your memory that whenever or wherever you are, you will not fear frowns, or be led away by smiles, but will DO.

Turn to Exodus 20 : 1-7 and there you can read the ten commandments which God has not abrogated. How important they are! God's mind conceived them, God's voice uttered them, God's finger wrote them, God's blessing is bestowed upon those who keep them and His anathema rest on those who violate them.

(1) "I am the Lord thy God—serve only Me; (2 v)
(2) Before no idol bow thy impious knee; (3 v)
(3) Use not My name in trifles, or in jest; (7 v)
(4) Dare not profane My sacred day of rest; (8 v)
(5) Ever to parents due obedience pay; (12 v)
(6) Thy fellow-creature man thou shalt not slay; (13 v)
(7) In no adulterous commerce bear a part: (14 v)
(8) From stealing keep with care thy hand and heart; (15 v)
(9) All false reports against thy neighbor hate; (16 v)
(10) And ne'er indulge a wish for his estate." (17 v)

DO THE COMMANDMENTS. Turn now to the Master's words in Matt. 22 : 37-39, and you'll find the whole ten summed up in two on which "hang all the Law and the Prophets." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself."

Brief as these two precepts are, they are so comprehensive as to include within them every moral action. The law of Sinai dealt with external life, these two with the internal as well as the external. They are the summation of the whole duty of man. "The whole cycle of obligation is summed up in one word—LOVE." Love to God or as Novalis puts it: "God-intoxicated;" and love to neighbors as to ourselves.

This may seem impossible to do, and it is without the love of Jesus in the heart. But with that love of His in the soul it becomes easy to love the Father, to love Him, and to love our neighbors. O for this love—a love that "suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things." (1 Cor. 13:4-7.)

DO THE COMMANDMENTS. How many? Two? Yes. Ten? Yes. Eleven?

Yes. Archbishop Usher when wrecked on the coast of Ireland told an ecclesiastic whom he sought for help that there were eleven commandments. "Eleven!" answered the rector: "very well, tell me the eleventh, and I will give you all the help you need." "Here it is," replied the Archbishop, 'A new commandment I give unto you that ye love one another as I have loved you.' (John 13:34.) This is the eleventh."

Thank God for this "NEW COMMANDMENT." A commandment that esteems every brother and sister in the Lord. A love just like that of the Master's, condescending, self-denying, self-sacrificing. For:—

"Love is life's end! an end, but never ending;
All joys, all sweets, all happiness, awarding;
Love is life's wealth, ne'er spent but ever spending,
More rich by giving, taking by discarding;
Love's life's reward, rewarding in rewarding;
Then from the wretched heart fond care remove;
Ah! should'st thou live but once love's sweets to prove,
Thou wilt not love to live, unless thou live to love."

In this doing, Jesus says that in His kingdom we should be called GREAT. Praise his name. Surely this is an incentive to obey His precepts. Will you not attempt from this day to make

His commandments practical by living a practical life? If you will, you'll be one of the happiest of mortals, for the Master said: "If ye know these thing, happy are ye if ye DO them." (John 13:17.) And

"True happiness (if understood)
Consists alone in doing good."

The Do of Impossibility.

THERE is a limit to which man can go, and it is not remote. Though endowed with nobler faculties than any other creature, through and by which he has been able to harness the lightning, and make the air and sea his servants, yet he finds himself barred from going where his mind roams, and inventing what his imagination suggests. He might and does purpose many things but how often God interposes. Only by One, and with One, and for One, have we a possibility of being successful in any undertaking.

Too many of God's people have not passed beyond superstitious beliefs. They are like the people of Naples who credited Virgil with having cast an enchantment on one of the public gates of the city. All who passed the sculptured smiling face on one side of the gate were prospered; while those who passed under the frowning figure on the opposite side were doomed from the outset to disaster. But Providence has more to do with us than a thousand Virgil's enchantments, or a hundred Shake-

spearian "giddy fortune's fickle wheels." Paul knew the secret of success was not chance when he said: "I can do all things"—perform all services, make all sacrifices, and endure all sufferings—"through Christ which strengtheneth me." Doubtless Isaac Watts had the same confidence when he sang:

"I can do all things, or can bear
All sufferings, if my Lord be there;
Sweet pleasures mingle with the pains,
While He my sinking head sustains."

The precious Master taught a similar truth in an opposite direction—a truth which is a revelation of human weakness but of Divine strength; a truth which is a warning to any disciple attempting any achievement from a selfish motive.

"WITHOUT ΠΒ YE CAN DO NOTHING."—*John 15:5.*

O that all followers of Jesus would recognize this truth. "Without Me," or as the Revised Version has it; "Apart from Me ye can do nothing." How true. Apart from that blessed One, who is light, life, strength, food and comfort, there is nothing but darkness, weakness, hunger, sadness and death. Apart from Him, like the instrument from the mu-

sician, or the machine from the machinist, there can be no music and no achievement of success, for "it is He which worketh in you both to will and to DO of His good pleasure." (Phil. 2:13.)

"Alone He works in all, yet He alone
Seems not to work."

Thrilling utterance! Broad assertion! But have we not found it so? Without His love how could our rebel hearts have been won? "We love Him because He first loved us." (1 John 4:19.) Without His spirit how can we be precious in His sight? "For he that hath not the spirit of Christ is none of His." (Rom. 8:9.) Without His name how can we pray aright? "And whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son." (John 14:13.) Without His mediation how can we enjoy the favor of God? "For there is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. 2:5.) Without His promises how can we have encouragement and inspiration? "All the promises of God in Him are yea, and in Him amen." (2 Cor. 1:20.) Without His assistance how can we comfort the sad ones; how can we rescue the perishing; how can we

educate others in the doctrines of the Lord; how can we carry heaven into the hearts and homes of those about us? Ah, it is Jesus, that precious loved One, whose voice is musical, smile beautiful, look gracious, kiss affectionate, and touch magnetic. Well can we say like one of the writer's schoolmates when dying: "It's Jesus. Jesus."

"Jesus, Thou mighty Lord,
Jesus, our King,
Praise for Thy wondrous love
Gladly we sing.
Love in Thy diadem
Shines evermore;
Thy name we glorify,
Thy name adore."

But suppose we were to run our pencil through the "out" of the first word, and substitute "any" for the "no" on the last word, we would then have this grand truth shown by what agency everything can be done. "WITH Me ye can do ANYthing.

Tradition tells of a Scottish king, who, when dying bequeathed his heart to the most trusted and beloved of his nobles, to be carried to Palestine. Enclosing the precious deposit in a golden case and suspending it from the neck,

the knight went out with his companions. He found himself when on his way to Syria, hard pressed by the Moors of Spain. To animate him to supernatural efforts, that he might break through his thronging foes, he snatched the charge entrusted to him from his neck and flinging it in the midst of his enemies exclaimed: "Forth heart of Bruce as thou wast wont, and Douglass will follow thee or die." By its magic charm he was enabled to go and do wondrous things.

But this "Me" is not a dead heart but a living Christ—a Christ by whom we can conquer every foe, overcome every difficulty, remove every obstacle, and with whom nothing is impossible. Said Henry Drummond; "There are some men and women in whose company we are always at our very best. While with them we cannot think mean thoughts or speak ungenerous words. All the best stops in our nature are drawn out by their intercourse and we find music in our souls that was never there before." If the virtues of others will exalt and purify the nature, what bounds can be set to the influence of Christ? None. To associate with Him is to be just like Him, and to

have an incentive to do our very best. The lack of association with God is futile to all our interests. Therefore let us court the presence and power of Jesus and walk and labor with Him daily, for

> "—enough while here
> If He shall praise thee; if He deign
> Thy willing heart to mark and cheer;
> No toil for Him shall be in vain."

A GLORIOUS RECOMPENSE.

"Toil on a little longer here,
For thy reward awaits above,
Nor droop in sadness or in fear
Beneath the rod that's sent in love;
The deeper wound our spirits feel,
The sweeter heaven's balm to heal.

Faith lifts the veil before our eyes,
And bids us view a happier clime,
Where verdant fields in beauty rise,
Beyond the withering blasts of time;
And brings the blissful moments near,
When we in glory shall appear.

Then let us hope; 'tis not in vain;
Though moistened by our grief the soil,
The harvest brings us joy for pain,
The rest repays the weary toil;
For they shall reap, who sow in tears,
Rich gladness through eternal years."

—*Annie R. Smith.*

CHAPTER IV.

The Monosyllable Lo.

UNLIKE the words "come," "go," "do," which are used hundreds of times in the Old and New Testament, the monosyllable "lo" is mentioned only thirty-seven times, ten of these being in the New Testament while two are expressions of Jesus. (Matt. 28:7-20.)

But the most significant LO uttered by Jesus is the magic key that unlocks the door to delighful surprises. It seems as if He says: "Mark now what I tell you. I am going to give you a threefold promise—a promise as to My Divinity, companionship and constancy—a promise that when around

> "—our head the tempest rages,
> And sink our feet in miry ways,
> His voice comes floating down the ages,
> 'Lo! I am with you all the days.' "

"LO, I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD."—*Matt. 28:20.*

Did mortal tongue ever make such a prom-

ise? Could mortal tongue make such? Nay, none but Jesus and He only once, but that once was sufficient. Having uttered it, it is, "yea and in Him amen; unto the glory of God by us." (2 Cor. 1 : 20.) Its foundation is laid on His "holiness which will not suffer Him to deceive; on His goodness which will not suffer Him to forget; on His truth which will not suffer Him to change; and on His power which makes Him able to accomplish."

It is said that a publisher in London once printed all the promises of God in one volume, and some time after a person in the country sent for a copy. He received the following answer: "Promises of God are out of print." Were it the case that thirty-one thousand, nine hundred and ninety-nine of the thirty-two thousand promises said to be in the Bible were erased, there is enough comfort, strength, richness, sunshine and music in this one to cheer every downcast, every weary, every destitute and every despondent pilgrim as he journeys heavenward. It is a promise like the "sunshine of heaven breaking through the rifts made by Christ in the cloud, shining benignly for life, health, growth and work."

On one occasion the botanist, Bonplain, climbed one of the loftiest peaks of the Andes and there found a volcano. The rim of the crater was covered with scoriae and everything that looked like blasting and desolation, but on the very edge of the crater was growing a lovely flower. So this LO tells us of a promise that is not sweet scented philosophy to delight our sentiments, but it is a "well in the wilderness"; a bugle blast prophetic of victory in the midst of battle; an unfolding bud of divine love on each mountain of difficulty and desolation. Then fellow-disciple of Jesus, cling to this promise by day and put it under your head by night, and though your pillow be a stone, you shall have a vision greater than Jacob's, for instead of seeing angels, you shall see Him, the fairest of ten thousand and "the altogether lovely One." (Canticles 5:16.) Him of whom prophets spake and saints sang:

"Worthy is He that once was slain,
The Prince of life that groaned and died,
Worthy to rise, and live and reign
At His Almighty Father's side.

Blessings forever on the Lamb,
Who bore the curse for wretched men!
Let angels sound His sacred name,
And every creature say: 'Amen.'"

The Lo of Divinity, Intimacy and Perpetuity.

THE verse in which this monosyllable LO is used is very comforting. It tells of the divinity of the Master, the intimacy with those who love Him and the perpetuity of His presence: "LO I am with you alway." Blessed declaration! With Him hopes brighten, fears disappear, pain is forgotten, difficulties become as mole hills and worldly conformity gives place to "transformity by renewing of the mind." (Rom. 12:2.) In the words of the sweet singer of Israel, God's precious child can say: "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee." (Ps. 58:25.)

"Thou art the bounteous Giver of all good,
Thou art, of all Thy gifts, Thyself the crown!
Give what Thou canst; without Thee we are poor
And with Thee rich; take what Thou wilt away."

"LO I AM."

Grand utterance of the Master's divinity. When the Father sent Moses to captive Israel, He commanded him to say: "I AM THAT I

AM--I AM hath sent me unto you" (Ex. 3:14); and the Master said: "I and My Father are one," (John 10:30) thus showing their indissoluble relationship. God said to Isaiah: "I AM the first and I AM the last" (Isa. 44:-6); and the Master said: "I am Alpha and Omega, the first and the last" (Rev. 1:11), thus showing that both were co-equal and co-eternal. But in what words of sweetness does Jesus acknowledge His divinity to us: "I AM the bread of life" (John 6:32); "I AM the light of the world" (John 8:12); "I AM He that liveth and was dead; and behold, I AM alive forevermore." (Rev. 1:18.)

It is said that when Ulysses returned to Ithaca after his twenty years absence, not one of the family or friends recognized the bronzed and war-scarred man as the one who had left them. They would not acknowledge him. Even his wife denied him. Pained and astonished he called for a bow he had left at home, so strong and tough that none but himself could bend it. He seized it. To their surprise and joy he bent it until the bow-string touched his ear. Then his wife threw herself into his outstretched arms and the household greeted him

as the long-lamented Ulysses. He, supposed to be dead, was alive again.

So with the precious Master. "He came unto His own, but His own receiveth Him not." (John 1:11.) In the words of Guthrie: "He bent the stubborn laws of nature to His will, and proved Himself Creator by His mastery over creation;" and unlike any other being who suffered death, He

> "—forsakes the tomb;
> Up to His Father's court He flies;
> Cherubic legions guard Him home,
> And shout Him welcome to the skies."

Then, Christain saint;

> "—break off your tears, and tell
> How high our great Deliverer reigns;
> Sing how He spoiled the hosts of hell;
> And led the tyrant death in chains.
>
> Say, 'Live forever, glorious King;
> Born to redeem, and strong to save!'
> Then ask, 'O death, where is thy sting?
> And where thy victory, boasting grave?' "

"With You."

PRECIOUS promise? Intimacy unrivalled? To think that unseen yet not unnoticed or unknown, Jesus walks, talks and works with us. When He accompanied the two disciples to Emmaus they were conscious of His presence but they did not know Him, for "their eyes were holden." (Luke 24:16.) How much more, however, are we favored than they. There were the marks of nails and thorns, but they saw them not. With all God's precious ones it is different.

> "Hath He marks to lead me to Him,
> If He be my Guide?—
> In His feet and hands are wound-prints
> And His side."

Some years ago the author, after thirteen years absence, returned to his native home to find his mother at the gate of death. When she saw her child she said: "Is this my boy?" And he answered: "Yes." She looked at him a moment and then said: "If it is, I shall know him by a scar on the side of his face," and lifting up a poor, emaciated hand, began to feel on the right side. The son said: "Mother

dear, it is on the other side," and taking her hand in his, placed it on the left side. Slowly she drew it along until she felt the scar and then throwing her arms about his neck, cried: "Let me die, O let me die, I've seen my baby boy."

It was by the mark she distinguished her son and it is by the marks—marks of affection, marks of crucifixion, marks of distinguishing virtues, and the inward "heart-burnings" (Luke 24:32) when in His presence, that aid us in knowing and feeling that it is our Jesus, our "Lord and our God." (John 20:28.)

"WITH YOU" is suggestive of friendship and companionship. When the heart of Moses failed him at Israel's idolatry, he was afraid to lead them farther. In order to insure himself he prayed: "If Thy presence be not with me, carry us not up hence." But the good Father had promised him: "My presence shall go with thee." (Ex. 33:14-15.) How much like the Master! Though we have few and even no companions or friends, yet we have a "Friend that sticketh closer than a brother" (Prov. 18:14), a Friend who will shield us in every storm, defend us against any and every

enemy, comfort us in our severest afflictions, illuminate our path even through the darkest places, and in every condition of life, will "supply our need according to His riches in glory." (Phil. 4:19.) He's

"—a Friend!
So kind and true and tender;
So wise a Counselor and Guide,
So mighty a Defender!
From Him who loves me now so well,
What power my soul shall sever?
Shall life or death, shall earth or hell?
No; I am His forever."

"WITH YOU" is also suggestive of intimacy. Friendship and companionship may exist without a deep intimacy. While our Master is no respecter of sinners who come to Him, think ye not that He is a respecter of His saints? Is it wrong to believe that those who serve Him best, give Him the most and love Him the deepest, should in return receive more of His confidence? Did He not love all His disciples? Yet there were only three privileged to accompany Him in the chamber of Jarius, on the Mount of Transfiguration and in the garden of Gethsemene, and only one of the three who laid his head on His bosom. It is those who make a full consecration—a consecration of the

whole person and its powers, for sacrifice or service that can have that intimacy, which David mentions: "The secret of the Lord is with them, and He shows them His covenant." (Psalm 25:14.)

Blessed association! How sweet to hear His whisperings, how precious to feel His kiss, how comforting to have His strong arms about us, how glorious to have His hands of benediction upon our heads, and how delightful to know

"—I am His, and He is mine,
Forever and forever."

Then, brother, sister, let us give up everything of the world, everything of self, everything inconsistent with our profession, everything which would grieve Jesus, until we can truly say:

"Naught that I have my own I call,
I hold it for the Giver;
My heart, my strength, my life, my all
Are His, and His forever."

"Alway" and Everywhere.

"EVEN unto the end of the world." Wonderful the omnipresence of Jesus! With such a promise as this no follower of the Master should be dismayed. With the three hundred and sixty-five days of experiences each year, sometimes adversity and then prosperity; sometimes sad, then glad; sometimes ill, then well; sometimes denounced, then praised; sometimes defeated, then victorious; sometimes in Jordan's valley, then on Pisgah's height; in all these vicissitudes by night and by day, at home and abroad, the Lord hath said: "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isa. 43:2.) "If I ascend up into heaven Thou art there; if I make my bed in hell, behold, Thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me." (Psalm 139:-

8-10.) "Yea though I walk through the valley and the shadow of death, I will fear no evil for Thou art with me." (Ps. 23:4.)

It is enough. No mind can think all, no heart feel all, no pen write all. With Jesus is companionship, with Jesus is intimacy, with Jesus is safety, with Jesus is immortality, with Jesus is heaven evermore.

O Thou blessed Shepherd of the sheep, Thou who art so beautiful in character, so gracious in mercy, so cheerful to Thy weak and struggling followers, impress this dear reader with a sense of Thy care, Thy love, Thy grace, and the constancy of Thy presence.

"O Thou who art our life and meetness!
Not death shall daunt us or amaze,
Hearing these words of power and sweetness,
'Lo! I am with you all the days.' "

AMEN.

THE TRUE DISCIPLE.

Love not in word, but love in deed,
Is the message of the Lord;
Which if followed will surely lead
All to heaven, and its reward.

Let us follow our dear Saviour,
Like Him always, doing good;
God doth love and that forever
Those who serve Him as they should.

Faithful to Him, then let us be,
Time is passing, O so fast;
We need to live for eternity,
Christ our pattern-heaven at last.

Many little deeds of kindness,
Very little acts of love,
Drive away the sad soul's blindness;
Helps us look to heaven above.

Soon the Lord will come in glory,
And He'll gather home His sheep;
Let us tell the sweet old story,
Of that love that ever keeps.

Up and doing, give and going,
Be our motto for those in need;
And the truth of Jesus sowing,
With the act of every deed,

—F. B. Stevens.